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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

FEBRUARY 20 to MARCH 19

Healing: God is the source of my life, and I am blessed with strength and health in mind and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: God is in charge of all my affairs, and I am blessed with abundant supply.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

HOW SHOULD WE PRAY?

CHARLES FILLMORE

SHOULD WE PRAY in words that imply faith in a sure answer to our prayer, or should we ask meekly, leaving the answer to the will of God? This proposition confronts most of us at various times, and our mind wavers between the two attitudes, and the answer is always weakened by the wavering whether we realize it or not.

Whichever way we decide to pray we quote Scripture to fortify our position and usually find enough to satisfy us that we are right. The majority of the prayers of Jesus are affirmations, according to English translations, which are not always in harmony with the original text. For example, the great Lord's Prayer, which we so universally use, in the original is a series of affirmations. The translators had no conception of the majesty of man as the son of God and they twisted his prayer of decrees into a supplication for help. When we realize that we are the outlet of a Mind that seeks an adequate expression, we shall cease our begging

prayers and elevate our thoughts and words to the high standard set by the Master.

God created man to express Him in the manifest world, and we fall short in our mission when we fail to measure up to our divine authority. Jesus, the representative Son, affirmed, "All authority hath been given unto me in heaven and on earth." When He prayed things happened, and He expected His followers to do likewise. We are asked why our prayers do not always bring things to pass, as His did. The usual answer is that we have not developed faith or assurance equal to that of Jesus. But how shall we go about developing this Christ faith? We have asked for the faith of Christ and even declared it in His name, yet it does not abide with us continually. Why?

The answer is that we have not realized and appropriated our princely heritage. We have not trained our mind away from the negative race beliefs but allowed it to fall into the popular channels of thought, thereby attaching ourselves even more firmly to human impotency. Here is a point of which every Christ initiate should be made aware, namely that Christ's baptism has given us a very decided mind expansion and infused into our thoughts and words a power that we did not before possess: "His word was with authority."

Jesus taught His followers to assert the affirmative in thought and word. We do not know the exact words He used in His most radical statements, but judging by the English into which they have been translated from the Greek, Jesus was very positive in His assertion of the power of spiritual man and especially of those who follow Him in the regeneration. He taught and demonstrated that the word could be used to build or destroy. The destructive power was illustrated in the

fruitless fig tree. It was in this connection that He laid down the laws through which we can bring forth whatever we desire. What could be stronger in this respect than this? "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

We have in electricity one phase of the universal life current, which is subject to the word of man. In man this current flows into and through his body from above as Spirit through the sympathetic nerves and from below through the motor nerves as life energy. In Genesis these are symbolically described as the tree of the knowledge of good and evil and the tree of life.

Jesus said, "Ye are from beneath; I am from above." In our present race consciousness we "eat" or affirm and identify ourselves with the objective or tree of the knowledge of good and evil. By acquiring the ability consciously to go within and affirm our unity and power in Spirit we can however gain control of the tree of life and live forever. Certain occult schools teach the power of the will to lay hold of the tree of life and increase its flow to hundreds of years. But if the objective consciousness is not redeemed from its thoughts of evil, no permanent good will be attained. Adam was put out of the Garden of Eden because of this prospect that he might eat of the tree of life and live forever in his ignorance and sin. The regeneration taught by Jesus and carried out in each soul by the Spirit of truth is the only safe and sure way into eternal life.

Dale Carnegie writes that the greatest need of the human family is thought control. Here is the announcement of a great truth. However thought control is weak if the mastery of the two currents that animate

the body is ignored. Jesus' words were with power because He had mastery of the lower life current through His realization of the Spirit from above. He said, "The words that I have spoken unto you are spirit and are life." He gripped the current from above and united it with the one from below producing a super-mind voltage. The most potent point of contact of these two currents in the body is in the larynx, the music box of the mind. The voice can be made strong and vibrant by centering the attention at the nerve complex in the larynx and affirming, "All power is given unto me! All power is given unto me!" This not only gives power to the voice but also changes the negative waters of life into positive elements of energy. This process was illustrated when Jesus turned the water into wine at Cana in Galilee. This early miracle in His experience took place in His body, forming part of the regeneration. The name Cana means "place of reeds" and Galilee means "rolling energy" or momentum, indicating what takes place in the larynx when words are spoken. When the words are spoken with Spirit, not only conditions without are changed but the watery cells of the body are transformed from slow, sluggish action to "wine" or a state of high positive radiation—of course when the mind is charged with spiritual ideas. If thoughts of a destructive character dominate, the body suffers and eventually disintegrates. Thus we are judged by our words.

Referring again to Dale Carnegie's article, we who have studied the sources of the mind know from our experience that the ills of humanity all have their root in thought and the failure of man to express his thoughts in harmony with Principle.

Thought control is imperative, and there is urgent need of teachers on both the mental and spiritual planes of consciousness if the race is to go forward in development. To this end there needs to be more co-operation between these two schools, because they complement each other. Religion becomes practical and effective in everyday life when it incorporates psychology as part of its litany. Without religion psychology is weak in its fundamentals, and without psychology religion fails to give proper attention to the outlet of its ideals. The fact is that religion, comprehended in its fullness, includes psychology. Jesus was a profound psychologist.

The fact is that religion cannot be effectively taught in its scientific aspect without applying the higher attributes of the mind. Paul is the outstanding psychologist of the Bible, and none other comes anywhere near him in this respect. He says, "Have this mind in you, which was also in Christ Jesus." He refers repeatedly to the mind of Christ as the model for all Christians. In Hebrews we are told, "I will put my laws into their mind."

Comparing our mind with that of Christ Jesus, we find many points in which we can improve ourselves in thought and word. We may assert that we believe, but do we prove it in our mental deportment? Every Unity reader may become a disciple and reap the benefits promised by Jesus if he or she will assume the mental attitude of a Christian and practice the power of words.

Our class thoughts give you the key to the supermind, which is always at hand waiting to open the door to the mind of God. Use these keys persistently and boldly and you will prove the authority and mastery given to you as a prince royal of "the house of David."

Not All He Said

A STUDY OF THE PROMISES

ZELIA M. WALTERS

WE CAN WELL imagine that the disciples who had known the visible presence of Jesus started out on the world-wide mission to which He had directed them aglow with great hopes.

"We can do anything," they might say: "Heal the sick, cast out evil demons, raise the dead, call down bread from heaven, even move mountains. Jesus promised. We heard Him say, 'Whatsoever ye shall ask in my name, that will I do.' And He told us we could move mountains, and 'all things, whatsoever ye shall ask in prayer, believing, ye shall receive.' We go forth armored, guided, and endued with power."

Then perhaps some of them came back puzzled and sad, for they had not been able to do the things they had hoped. We can imagine Peter or John, who had in them the mind of the Master, explaining and instructing.

"Yes, it is true," they might have said. "He did promise all these things, and He meant us to use them when we go forth to make disciples of all nations. He did say, 'If ye shall ask anything in my name, that will I do.' But, beloved brothers, that is not all He said. Think now of the rest of the teaching you have had. He said we must abide in Him if we were to have this power. There are the promises, but there is something you must do if you would claim them. Have you kept your side of the compact?"

In every age since those first disciples began to follow in the Christ way, other disciples have seized

eagerly upon the promises. There they are, written large on the pages of the sacred story. There can be no mistake about Jesus' having said these things. They are repeated again and again by each of the historians. And unless Jesus is true the whole structure built on the Gospels fails. But we become daily increasingly sure that Jesus is true, that He lived and taught and was indeed the Truth. So the promises are not to be glossed over nor hushed up. They are not even to be shrouded in mystic philosophy. They were given to common men. We are not to be told that after a while, in some distant heaven, they will be fulfilled. Jesus gave them with the definite assurance that they are to be fulfilled now. They are our sustenance and support for the work that is set before us of bringing the kingdom of heaven into being here on this earth.

So let us consider the promises in the light of all we can know about them.

A man who was seeking Truth came to a teacher in an angry mood.

"What have you to say about this?" he cried. "Here I read the promise 'Ask, and it shall be given you.' I have asked and asked, and things only get worse. Are you going to explain it away and show me that Jesus didn't mean what He said?"

"No," said the teacher. "I believe with all my heart that Jesus did mean what He said and that the Evangelists were divinely inspired to set down His words for all ages. I have no right to try to explain away anything He said. I only seek in humility and faith to understand." So let us both examine these words in that spirit.

When I was a young girl we had a wealthy neighbor, who was fond of our family. He told me that if I would

study certain subjects, which he specified, while I was in school he would give me a good job when I graduated. There was a definite promise, certain to be kept. Suppose I had gone to him one day, saying, "You promised me a job"; but I had not studied these subjects and was not prepared for the job he had planned for me. Would I have any right to claim his promise? You say no, I had no right, and I was a silly girl not to fulfill the plainly expressed conditions. I assure you I did study my subjects, and I did go to my friend and I received a good job, with good pay. Not only that; this job led to constantly enlarging opportunities for advancement. When I retired from it after a rich period of service I had adequate means to devote myself to teaching.

To every compact or agreement there are at least two persons. The employer promises to pay you certain wages. But you must keep your implied promise to do the work. A friend promises you the devotion of a real friendship, but you must be a friend too, else the promise is void. The music teacher promises that you may become a great musician but only if you practice music endlessly. Promises do not just hang in the air magically to be pulled down by children and childish minds. They depend on something. They are a part of a great plan; and if your place in the plan is not assured, the promises are not for you.

Yet people reading the Word carelessly seize upon the promises as if there were nothing else in the Gospels. They cry, "Give, give, give"; and when the gift does not appear they are ready to cast the whole marvelous divine plan aside.

Now, my friend, the promise you quote is in the Sermon on the Mount. That is a closely connected discourse, and all that Jesus said at that time belongs to-

gether. We have no right to lift out a single sentence and try to build on that alone. That is the way the division in the church and the cults started. People accept the facet of Jesus' teaching that appeals to them and, ignoring other equally vital teachings, start a new group of believers, who proclaim, "This, and this alone, is the truth." No organization, no matter what its claims, has a monopoly on truth, for truth is of God, and God is in all His universe. So let us not take that one sentence as all of Jesus' teaching. That is not all He said. Look back over the discourse. There are the beatitudes. Do you live them? There is "Let your light shine." Do you set a light before men? Do you love your enemies, and also your brother? Do you do your good deeds keeping them secret between you and the Father? Take the discourse and go over it and see if you have been keeping your part of the compact that God makes with His people.

Then there is the discourse in the upper chamber recorded by John. In this discourse Jesus repeatedly says that we are to ask of the Father in His name and receive. No limit has been set on the asking. Indeed we are urged to ask. But that is not all He said, though many seem to think so. He said He was a vine and we the branches. Do we live in relation to Him as the branches to the vine? He said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Are we abiding in Him? Do His words so abide in us that we walk constantly by His direction? Have we kept our part of the compact? If we have we can claim the promises as surely as Jesus claimed them when, standing by the tomb of Lazarus, He proclaimed: "Father, I thank thee that thou heardest me and I knew that thou hearest me always."

"Then," said the visitor, "I guess there's nothing in that for me. You are telling me I must be a kind of super-Christian before I ask anything of God. The person who keeps all of Jesus' teaching would be perfect as He was. I am not perfect. I'm a long way from that. So I can forget my idea of getting any help from God."

"No," said the teacher, smiling. "Now you have gone to the other extreme. You are still reading your Scriptures carelessly. Have you seen that all God asks of us is that we start in His way? Then the very windows of heaven open and begin to pour out blessings. Of course the truth is that the windows of heaven are open now, but we do not see them, and we cannot take in the blessings unless we turn Godward. Think of the people whom Jesus healed while He walked on the earth as the Son of man; do you think they were perfect? No, but they had turned toward Him in faith. Also remember He uttered a gentle warning to some of them, 'Sin no more, lest a worse thing befall thee.' Will you turn Godward and begin keeping your part of the compact. Then as you go on in faith and love your prayers will be visibly answered. Your assurance will grow with each passing hour.

"But when the gift for which you have prayed so earnestly is in your hands, that does not end the matter. It is rather the point for a new beginning. When you consciously receive God gifts, you know God as you have not known Him before. Then a great responsibility is laid upon you. Like the Evangelists of old you must witness for God. You must be that light which Jesus spoke of. You must grow as a branch that is indeed a part of the vine. Jesus' words must so abide in you that you will do God's will in the smallest details of

your life. When you live in the consciousness that you are a child of God you will also be aware that you are an heir and even now a partaker of all that God is and has."

Yes, He gave the promises. But that is not all He said. Let us examine again the depth and height of His words. Let us see how much more there is to pray for than promises of gifts. The church universal has not brought Christ to a suffering world, though this was the charge laid upon it by Jesus. Let us today begin to keep our part of the compact and see what power will flow to and through us.

The White Fire of Beauty

Grace Noll Crowell

The pure white fire of beauty burns forever.
Cities may be blasted from the earth
And the cherished homes of men be felled; but never
Can loveliness be lost. The gentle mirth
Of wind goes rippling through the tawny grasses,
New flowers blossom from the latter rains;
All that is tortuous and ugly passes;
But beauty—beauty remains!

These troubled waters cannot quench that fire.
Man's hate can never blur the sun's gold light,
Nor mar the moon's pale silver, as still higher
The steadfast stars climb up earth's darkest night;
And love, long crushed within the hearts of men,
Will rise!—will rise again!

New Horizons

ROBERT W. CASWELL

WHATEVER YOU look upon will draw you toward it. This is not true of course if your glance lacks interest or concentration. But if you really look at anything and give it your attention, it will exert a definite pull that will always tend to draw you to it. Because of this it may be said that man's vision determines the direction in which he walks.

This is true of man's physical body, but it is true of far more than that, for it applies also to the soul. In just the same way that the physical body responds to the physical vision, so does the soul of man respond to the mental vision that is held.

If mentally you give your attention to success—if with your mind you look upon success—it will always tend to draw you up to success, because it will change your way of thinking, and through that alter your acts and the results that you produce. In this way whatever we look upon with our mind draws us toward it until we consciously become what it is.

Fix your mental attention where you will, on good or evil, success or failure, life or death, and instantly the law begins to take effect and you are traveling on the road that leads you to your choice. Where we look is therefore of vital importance to us, as it determines what we are to become.

In the physical world our eyes may not be lifted high enough so that our attention becomes fixed on the horizon, but if it does we will find that we are drawn to that point to which we are looking with a force that is

irresistible. If you place any city on the horizon of your mental vision and allow your attention to remain there, you will be drawn to that city sooner or later because of the operation of this law.

Here on earth are many such geographical horizons on which we may fix our gaze. But there are also other horizons, and if we lift our mental vision to these we shall find that the same laws act in exactly the same way to draw the soul of man unto what he is gazing upon.

The word horizon means "boundary," the limit of vision, and this includes the limit of our mental perception.

It is not man's geographical or material horizons that have held him in bondage in past centuries but rather the limited horizons of his mind. It has been the narrow mental horizons upon which we have gazed that have drawn our soul into limitation and want instead of freedom and supply.

David said, "I will lift up mine eyes unto the hills, from whence cometh my help." Instead of doing this we have looked down, and we are now reaping the harvest of our act.

In placing our mental vision we have the factor that determines all our outward experiences. This lesson was clearly taught to man in the original Scriptures, but in our interpretation the real meaning is hidden. The word translated in the Old Testament as "eye" or "vision" comes from a word that means "fountain" in the original Hebrew.

At first glance there may seem to be very little in common between a "fountain" and an "eye," but there is suggested here a tremendous meaning for man to grasp. Fix your vision where you will and your vision

will be a fountain that will pour forth into your life what you are looking upon. If you fix your vision upon evil, it will be a fountain pouring forth evil until it fills your world. If you place it upon the Christ, it will bring the Christ to you.

The fountain of the eye is a fountain that supplies sweet water or bitter, and each individual determines what kind of water he will bring forth out of his fountain of vision. Grasp the great thought that your vision, your power to see mentally, is a fountain from which there flows into your outer experience whatever you look upon, and you will have the secret of the adepts, the mystery of the way to heaven, the whole secret of life.

Jesus once said, "I, if I be lifted up from the earth, will draw all men unto myself." If you will lift up what Jesus Christ is in your conscious mind, letting the spotlight of your vision fall on this picture and allowing your attention to be centered there, then you will know true freedom from bondage; for as you do this the Christ will set you free!

In the past our mental picture of what lies in the future has been accepted secondhand from our forefathers. They laid down the pattern of what we had a right to expect in life, and because we accepted their vision as our own we find ourselves living in a world beset with the same difficulties that confronted our forefathers before us. Having kept the fountain flowing in the same way, we have produced for ourselves the same limitations that hemmed in those who preceded us.

By thus accepting the mental vision of the past man went through many generations in which he merely repeated the pattern that had gone before, and so he was caught in a futile treadmill from which it seemed he

could not escape. Now however man is finding a way to break the vicious cycle. At last he is awakening and lifting his mental vision to horizons where he can behold something else besides what he looked upon in the past. It is because of this that man is realizing greater freedom in the present than he has ever known before.

It was not very many years ago that the child of a peasant could only be a peasant like his parents. He could not rise above the strata into which he was born. He might resent this fact, but he could not escape it. It was the prevailing view. It was the law of earthly existence, and because everyone seemed so sure of it the child accepted it. Thus were the mental limitations of the past carried forward into each new generation, and as the same eye or "fountain" was retained it brought to each individual a continued repetition of the experiences of the old. Thus for centuries peasants gave birth to peasants, diplomats to diplomats, and kings to kings. In this way the experiences of the child were confined to the strata of society into which he happened to be physically born.

Gradually man conceived the thought that this should not be. The king's children did not always possess a kingly character, nor was the peasant's child always by nature a peasant. In the light of this new thought each new generation began enlarging its mental vision so as to include what it would most like to do in the world. The young rejected the old view of things and aspired to be what they now saw it was possible for them to become. They mentally conceived of themselves as occupying a place that was more fitted to their nature, and as they did so a miracle happened. They brought forth what they had conceived in mind, and the sons of peasants became lawyers, doctors, diplomats.

So man found freedom from material slavery by lifting his eyes to a new mental horizon in which he beheld that which led him to conceive of himself as something different from the idea of the past.

Man was once held captive to primitive tools and hand labor. As long as he conceived this to be the way in which labor must be performed, just so long was he held a slave to such conditions. But as soon as he began lifting his mental vision in search of an easier, better way of doing things, there dawned the era of mechanical inventions.

At one time women were considered to be the chattels of men. Everyone saw them as such, and women fulfilled this role. Gradually however women began conceiving something different in their mind, and as their vision was lifted to new heights they found their freedom.

It was not so long ago that a woman was considered old at forty; and only a few years ago a man was thought of as having reached the age of retirement at sixty. They were then expected to spend the rest of their life in a more or less idle existence. This is what they mentally conceived to be their place, and they filled it. But they began to rebel at this idea, and soon we find them playing in the outer the role they had visualized only in their mind at the beginning.

Man has made much progress in this matter of finding freedom, but he is still bound by many things, and limited in many unnecessary ways. It has been only the few who have found any great degree of freedom. There are many individuals today who are still kept in a position they do not like simply because they have not been able mentally to conceive of themselves as occupying any other place in life. Perhaps the truths we have

been discussing have been pointed out to them, but they "don't see it" and so are held where they are.

Even though we have made great strides in lifting man's view of man out of the mire, there is still much remaining to be done, many new worlds to be conquered. The race today, as it looks into the future, usually beholds a picture of evil, limitation, frustration, old age, and the certainty of death. These are the old horizons on which man has kept his mind for generations, and because he has kept them steadily in view he has brought them into his experience.

As long as man accepts these mental boundaries the fountain of his vision naturally brings them into his experience. With our mental eye staring fixedly at the old scenes they of course constitute what we are conscious of and what we think about; and since we can place faith only in what we are consciously thinking of, such a vision draws to us the very thing that we dread. As long as we hold our vision to such a view of life as this it will be a fountain pouring forth to us the things that we are mentally conceiving.

It was to help us find escape from this bondage that Jesus came to earth with His revelation of the Truth of Being. He came to show us that man is the child of God and that if he will accept the mental vision of his Father, he can consciously live in the kingdom of heaven here on earth. Jesus came to lift our gaze above the limited horizons of the past; to new horizons where we would know our own divinity and through the knowing be set free. Nor did Jesus resort to words only to convey this message of a new age; He proved every statement that He made.

Jesus proved that sickness is unnecessary. He showed that man had the ability to lift his mental vision and

conceive of himself as being united with health, and that from the fountain of this vision there would pour forth to him perfect health.

Jesus proved that ignorance is unnecessary; that man can know all things if he lifts his vision to behold the Truth about himself. Man does not need to read many books in order to acquire knowledge. Man needs only to lift his vision and see himself for what he is, a perfect child of God, and out of this fountain of vision there will instantly bubble forth the wisdom that another may search a lifetime for.

Jesus proved that man's concept of hard labor is unnecessary. He showed that by lifting his vision above lack and want man can bring into manifestation gold or loaves and fishes or whatever he has need of in his present experience here on earth. He proved that man can receive abundant supply direct from God.

Jesus showed that even the last enemy, death, is unnecessary; that death will yield to the vision of life that is held above death. There is nothing in the plan of God that necessitates the failing of man or his retrogression after the prime of life, or that makes death inevitable. Change is necessary if man is to attain perfection, but this change need not be reached through death. Man goes through the experience of death only because he has held death in his mental vision. A few great pioneering souls are at last beginning to sense this truth. They are lifting their vision to life instead of death so that this truth may be proved and man may know that there is no need to go through the experience of physical extinction.

Doing things with the ease with which Jesus Christ did them appears to be impossible to us at the present time. This is our view; but doing the things that Jesus

did as easily as He did them is not impossible unto us but rather it is natural to us; for we too are sons of God and "joint-heirs with Christ." We shall not accomplish this however until we raise the mental horizon of our mind and know that these things are natural to man; that we have the right and the power to do the things that were done by Jesus Christ.

Jesus said: "He that believeth on me, the works that I do shall he do also and greater *works* than these shall he do; because I go unto the Father." "These signs shall accompany them that believe."

Jesus told us this, but how many of us have enlarged our mental perception to where we can conceive of ourselves as healing by the power of God, as Jesus did? This is possible to man. Man's perception is the key that will unlock for our use the very power of God.

We can heal as Jesus healed. You can do it! We can do it just as easily as He did, but until we lift our consciousness to where we see ourselves as doing it, the results are impossible to us. Without the vision we cannot have the effect, for without the vision uniting us with God we have no union with the cause that produces such effects.

There is not one of us who does not have the power to produce gold just as Jesus did, but we do not use it because we have not fixed our mental vision above the horizon where we have held it for centuries.

Every one of us could be as wise as Jesus was. Every one of us has the power to know man's thoughts, as Jesus did, spontaneously and instantly. The fountain from which such things come forth is the vision that beholds it.

Every one of us has the power to know greater joy than any we have experienced in the past. We have the

power to rise and overcome any evil force in the world, no matter how great that force may seem to be; but it cannot be done unless our gaze is lifted to the spiritual heights from which the power to perform such miracles flows.

Jesus' whole message was given to man with the single aim of lifting the mental vision above the seeming limitations, lacks, sorrows, contentions, and adversities of the world, to the glorious truth of the resplendent heights above! He said, "Follow me." Lift your gaze above the immediately apparent unto the new horizon, where is revealed the glory of God, and hold it steadfastly upon this horizon until the old vision passes away and is no longer seen.

Do this; and out of this fountain of your single vision will flow the goodness and the power of God, which will free you from all bondage and fill your world with heaven.

How Near Is God?

Clarence Edwin Flynn

How near is God? The eye cannot discern Him;
His nearness baffles any outward sense.
The academic searcher cannot learn Him
By table, argument, or evidence.

Lenses do not disclose His silent dwelling;
Too far away their nearest reachings go.
Words cannot analyze His sweet impelling.
How near is God? None but the heart can know.

Transforming Thought

JULIA WINTHROP

A CERTAIN POEM about a child brings to my mind the thought of spiritual growth. I do not recall the lines, nor do I know the name of the author, but the picture is that of a little boy with his feet buried in the soil, calling to his mother that he wants to be a man and has planted himself in order to grow!

The desire of every individual who begins the study of Truth is to grow into the perfect man, and he endeavors to plant himself in the words of Truth from which he may draw nourishment for that growth.

It has been said many times that the greatest enemy of spiritual growth is negative thinking and that the greatest aid to such growth is positive thinking. The truth of this will bear repetition, for doubtless every one of us has to deal with the enemy of negative thinking from time to time. The seeming cause of our thoughts' going astray may be the appearance of sickness, inharmonious working conditions, lack of money, or any one of a number of other conditions that do not rightly "belong" to a child of God. In any case, it is likely that a brooding over the seeming cause brings on a state of mind that needs to be cleared up. Thought trends need to be changed so that the mind can be renewed and the whole being transformed.

There are ways of learning to think positively, no matter how deep the rut of negative thinking may have been cut in our thought habits. Of course there are helpful books to read, the Bible coming first in its aid to constructive thinking. Next to that, I know none

better than some of our Unity texts. To me *Lessons in Truth* is unexcelled as an aid to turning thoughts into constructive channels. Other books that have proved helpful may be used, but there are times when it is not convenient to read a book. Hence the individual should realize that there is a power within his own being that enables him to rid his mind of negative thoughts.

Suppose a man thinks he has the worst luck in the world; he is down and out, ready to give up. It may be a case of self-pity, but he will never admit that it is until he has licked it. How can he overcome his difficulty? By turning to others for help? On the contrary some turn from their own seeming difficulties to seek persons whom they may help. They are surprised to find people who would think themselves fortunate to be as well off financially as they are. Once when I was quite discouraged I was taken on a tour of the tenement section of New York City. There I went up long flights of stairs in complete darkness; I saw families living in small quarters lighted by the dim light of an oil lamp in midafternoon. I came away convinced that I was most fortunate to be able to live in a home so much better than any of those I had seen. If I had self-pity before that tour I did not have it afterwards.

Since people must live close to their work, quite often many are unhappy because of the type of work they do. The cause of this may lie in the fact that they are unfitted for their work physically or emotionally or through lack of training. Sometimes it may lie in the fact that society has put a certain brand upon their type of work.

A young woman employed at a place where she did part-time semiprofessional work and part-time do-

mestic work found that when on duty in her professional capacity she was addressed as Miss Barnes but when doing the domestic work she was called Kate. She was always happy to have her friends and acquaintances call her Kate because it sounded so much friendlier, but when the distinction was made because of the type of work she was doing, there was a difference. She became resentful and very unhappy, but if she had understood the truth there would have been no cause for resentment. Even if her employer did not know it, she should have known that washing dishes and mopping floors were just as necessary and as honorable as her professional activities and that she was just as "worthy" when at work in the kitchen as when at work in the office. Knowing this, she could have laughed the matter off and kept an inner poise that would have prevented the brain storms from which she suffered.

It seems strange that housework should have aroused so much repugnance. Many women enjoy caring for their homes but are ashamed to admit it. The word "housekeeper" arouses something within them that they do not like. They do not want it to be thought that they merely have custody of a house, and they have a good argument there; for in keeping their house in order they do far more than merely look after a house, and deserve respect for their work. It is work through which civilization has been built. Left undone, the health, happiness, and progress of mankind would soon be at stake. Somebody has to do this important work; and who should be happier to do it than the woman who lives in the house, the woman whose home it is to make perfect?

On the other hand there are women who make

themselves slaves to their houses. In their strained efforts to keep the house beautiful they forget the importance of being homemakers. Martha, the sister of Mary and Lazarus of Bethany, was such a woman. When Jesus called in her home, her sister Mary sat at his feet to listen to His teachings while Martha hurried and worried about getting the house and the meals in readiness to serve Him as she thought He should be served. When almost at the breaking point, she came to Jesus and suggested that He ask Mary to help her. Jesus answered her (according to the Lamsa translation), saying, "Martha, Martha, you are worried and excited about many things; but one thing is more necessary; and Mary has chosen the good portion for herself, which shall not be taken away from her."

It is difficult for me to believe there are any really lazy people in the world. Work is simply too delightful for people to dislike it. There are many people who appear to be lazy, and this appearance makes them a problem to society. I believe they have either failed to find their right work or they do not understand the importance of the work they are doing. Solomon says, "Go to the ant . . . consider her ways, and be wise." The nature student who has studied the ant knows that it is quite capable of teaching thrift, foresight, and perseverance. Nothing haphazard or unorganized is found in the ant colony. All is order, industry, harmony, and readiness for any emergency. Certain duties are assigned to certain groups, and judging from the appearance of their busy life there is no dissatisfaction there. They have their workers and fighters among their neuters, who feed the young, defend and care for their "cows" (aphids), build their

houses, secure food, and protect the colony from danger from enemies or the weather. They know their place; and it almost seems that they know their importance to their work and that that is the key to success in the life of ant as well as man!

Lack of money has caused much negative thinking, but perhaps more often the cause has been the desire for more money than was really needful. I have known people of considerable wealth who have become almost maniacal in their desire for money and things, more money and still more things. Possessions seemed to be their god. I believe this is what Jesus had in mind when He spoke of the difficulty of a rich man's entering the kingdom of heaven. The rich man mentioned is one who worships his possessions instead of worshiping God. I heard a man lecture after his return to the United States from a long stay abroad. He was astounded at the way we Americans clutter up our lives with things, gadgets, amused at the many uses we have for them. Before the war cut down production, it seemed that they were getting to be so numerous that taking care of them was about as burdensome as work without them would have been.

I think of prosperity as an inner experience, perhaps not recognizable by any save the individual himself. A few years ago I had my greatest lesson in prosperity. I was confronted with the need for a number of necessary things that I did not know how to get. At first I was almost alarmed at the thought; then it seemed an inner voice assured me that the Father knew my needs and all things needful would be supplied. Immediately I dismissed the matter and went about my business, giving thanks for this realization. As time went on all things needful were supplied, and

when all expenses had been paid I had exactly thirty-four cents left. The day I paid the last bill I received a check through the mail that covered exactly what the necessary expenditures had been. When I want a certain thing now, or feel that I should undertake something that involves the spending of money I do not have, I remain assured that if it is for my highest good, or if it is likely to help me render better service in the kingdom of God, then He will provide the means.

If the belief of sickness or disease is the cause of a negative outlook, we may be brought to change to thoughts of life and health by observing life in action in the outer world. When it is possible to do so, it pays to walk in the fresh air and sunlight. "Did you ever hear the crackle of sage brush on a winter morning as the frost began to thaw?" a friend asked me. I had not; but her suggestion challenged me to listen and look for such happenings in the commonplace things about me. I have been amply repaid, for I have heard snowflakes fall. I have seen and heard icicles lift themselves from claybanks along a country road. I have seen seedlings flip up through the soil, leaving the hull of the seed behind. It is like witnessing a miniature resurrection to behold such things. I have also seen flower petals unfold in late summer evenings. I have seen seedpods burst in autumn and scatter their seeds upon the ground, sowing for springtime.

What do such observations do for me? They cause me to become still so that the tempestuous thoughts that seek to molest my mind are dispelled. They help me to know that the power manifested in God's outer world is also in me. When I behold the starry dome at night, I know that the same power that sends the meteors streaming across the skies, that guides the stars

in their courses, is the same power that sends a seedling up through the soil, leaving the seed hull behind. It is the same power that causes a perfumed petal to open into a flower and the seedpod to scatter its seeds upon the ground; yes, the same power that forces an icicle up from the roadside. That same power directs the beating of my heart, the flow of my blood, the functioning of every organ in my body.

To me these things are altogether lovely, and that reminds me of the recipe for constructive thinking that Paul gave his church at Philippi. Doubtless some of the members of that church had been stunted in their spiritual growth because of negative thoughts; for Paul, writing to them, admonishes them to do nothing through strife or vainglory, but in lowliness of mind let each esteem the other above himself. He exhorts them to do all things without murmurings and disputings. He reminds them to let their conversation be such as becometh the gospel of Christ, and then he gives them the great remedy for negative habits of thinking: "Finally, brethren," he wrote, "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

This is a big assignment but not too big for the one who desires so much to grow spiritually into the perfect man that he plants his thoughts in Truth. It is big enough to demand our full attention and thus defeat all tendencies toward negative thinking. If we apply ourselves faithfully and prayerfully to this task, we can overcome negation, for we as well as Paul can do all things through Christ who strengthens us.

An Angel in the Midst

KATHARINE BERGER

"There is an angel in the midst of him!"
These words were said of one who greatly sinned,
Whom all condemned, despised, even reviled.
These words are true. In every man that breathes
The breath of life there dwells the angel that
Uplifts, transforms the mind, makes all things new;
In God's good time will heal and bless and save.

'Twas Jesus saw the angel in the thief
Who hung beside Him on the cross. "To-day
Shalt . . . be with me in Paradise," He said.
He did not see the sordid, sinning thief;
He saw the angel in the midst of him.
"Father, forgive . . . they know not what they do,"
Said He of persecutors, those who nailed
Him to the cross on darkest Calvary.
O blessed Lord, open our eyes that we
May only see the angel in the midst.

If we would follow in His way of love,
Of peace harmonious, all our joy made full,
We too must see the angel in the midst
Of every seeming sinning, erring one;
Nor judge him by the seeming, knowing that
In God's good time the angel in his midst,
Uplifting him, will heal and bless and save.

There Is No Limit!

HAROLD S. KAHM

THE INFINITY of the universe is in itself a symbol of the corresponding infinity of God's power. There is no object on earth, within it, above it, or beneath it, that has not been created and controlled by this divine power, from the tiniest electron, invisible to the naked eye, to the greatest skyscraper and the far-flung canopy of stars. God is everywhere, in everything. God is the sole master of the universe and everything in it.

Match this perfect truth against the assurance of Jesus Christ: "Whatsoever ye shall ask in prayer, believing, ye shall receive." Note that word "whatsoever." It expresses all things, all substance, all ideas, all creation; it is an expression of limitlessness. There is no restriction. He did not say you can receive this but not that. No, He imposed no limitation. For the eternal truth is that just as God and His power are infinite, so are the blessings that He is ready and willing to bestow upon those who ask for them in prayer and who believe that their prayer will be answered.

The only limitations that exist are those which we impose upon ourselves by limiting our belief. By so doing we restrict our flow of blessings, and cut off from ourselves those blessings which we may desire above all others. The best practical illustration might be the water tap in your kitchen. The supply of water behind that tap is without limit, but you are given the power to regulate the amount of water that flows through the tap at any given time. You can turn it on or shut it off.

You can open the tap wide and let the full force of the water and its abundance pour through in a veritable flood. Or you can open it only a little way and receive a thin trickle. Perhaps this is not a graceful illustration, not poetic; but I think it is a useful one that we can all understand.

The inexhaustible infinite, limitless reservoir of God's blessings is accessible day and night, and to receive the full flood we have but to turn the "tap," wide open. What is this tap? You cannot see it or touch it, but it is as real as any object on earth. It is the most important part of your being; it is the control valve of your beliefs. To turn it off is to say to yourself: "God is remote; He cannot change my immediate circumstances. There is evil all around me. I see it, hear it, feel it. It is a dominant factor in my life. It is the essence of all my opposition, the wall that stands between me and my good. I believe in evil! I live in an evil world! There is nothing but evil! I expect nothing but evil now and in the future, forevermore!"

Are there actually beings who say and believe this? Yes, there are! They wallow in their world of evil as a hog wallows in the mud, and the very mud is swallowed up in an abysmal darkness. They are engulfed, immersed, in the evil that exists—where? In their own conceptions and beliefs!

To turn the tap on only a little is to say to yourself and to believe: "Ah, woe is me! See all my misery! See my difficulties! Behold my pain and my tribulations! Oh, it is a hard, cruel world. But ah, there is at least a little help, a little relief to be had: Prayer is refreshing. It is a refuge, however slight and temporary, against the woes that beset me. When I pray I am free. I feel so much better, stronger after prayer!"

So this is all you think prayer is worth to you? A little help? A brief refreshment? A pause between your aches and worries? Very well then, so be it! That at least you shall receive, having believed that much and no more! Prayer shall be that to you, a little island in the midst of your wild sea of troubles, an island that will serve you for brief moments.

"As thou hast believed, *so* be it done unto thee."

The tap through which flows your water of life is open but a very little.

What then is it to turn the tap wide open; yes, and to keep it wide open every moment, every hour, every day of your life? It is to say to yourself and to believe: "There is no power but God. 'I can of myself do nothing.' All good comes to me at all times! I fear nothing! All around me there is good and nothing but good. I walk safely and unafraid, untouched, through the valley of the shadow of evil. Evil can never be more to me than a shadow; never substance. I have all that I need for my complete happiness, health, prosperity, love, security, all the good and abundant blessings of life are mine in endless profusion; they come to me, pouring out of God's limitless storehouse. Every moment of my life discloses a new blessing. I turn here, and there is good. I turn there, and I behold more good. All of it is mine, and a thousand times as much is on its way, endlessly. 'My cup runneth over.' How can I thank you, my Father? Yes, I am conscious of a lack, an unsatisfied desire: I do not know how to express fully enough the love and devotion and gratitude in my heart for You, my Father, the source of all my blessings! But how sweet is this desire, this longing! Thank You, Father. Lord. Thank You, Lord, thank You, thank You!"

This then is the turning of the tap on full, and the full inrushing river of joy and elation.

Turn your tap on full! Realize that there is no limitation! Absolutely none! There is no miracle that God cannot perform as easily as you snap your fingers. There is no desire that He cannot satisfy. His power is around you, within you, everywhere in the universe. All laws are subject to His command. All circumstances. All conditions. You can imagine no condition that He cannot alter for your good.

His ways are inscrutable, His methods secret. We cannot hope to anticipate them or fathom them, for we do not understand ourselves, much less the world in which we live. Our sole contact with God is through the magic of belief, and it is of itself a greater miracle than we can conceive. Yet it is real. It is the law of the universe! We cannot escape from it. It is impossible to run away, for wherever we go it goes with us. It is a part of us, determining our destiny, decreeing our fate, yet capable of changing any fate. Nothing is final or irrevocable. No matter how negative our beliefs may have been in the past, creating for us a world of evil, those beliefs can be changed; the tap is always ready to be turned on full, and the response is instantaneous!

Look squarely at the circumstances that seem to be unpleasant. Look at them fearlessly. Face the shadow of evil and smile. Know that the moment you turn on the tap, the water of life will flow like a mighty river, washing away this illusion of hopelessness and despair and bringing in its place the reality of all the blessings you ever dreamed of!

Do not ask how. This is not your concern; it is God's concern. No man on earth has the right to tell you that

God cannot do it. If he tells you this, know him for what he is, a servant of the evil of nonbelief. He is shut off from God, and his lot upon the earth will be one difficulty or obstacle after another and a constant, futile struggle to overcome them. He is the false prophet against whom Jesus warned men.

"It can't be done!" This is the voice of man, blind and stumbling in the darkness, shut out by his negative beliefs, by his lack of understanding, from the light of God. It is never the word or the thought—no, not even the whisper of the thought—of the true son of God in whom the Christ Spirit rules dominantly.

You review your troubles, your lacks, and by your very acknowledgment of them you give them power to oppose you. Nevertheless the truth is that there is nothing, absolutely, finally nothing, that God cannot do! Why waste the substance of your belief upon that which is unreal and evil? Limitless belief in the power of God to shower you with all blessings here and now, at once, opens wide the floodgates of those blessings. There is no other way. As we sow our beliefs so we reap. But here is the wonderful goodness of this truth. We are at liberty at any time to change our negative beliefs into positive ones, and we can thus immediately nullify all the error of the past and create all the good that we might have had from the beginning. This is the divine forgiveness of the Father! We can sow anew! Each day that dawns is a new invitation to cancel the unsatisfactory past and to enter, at last, into the present glory of fulfillment!

So are the deathless words of Jesus written in the flaming and eternal fire of Truth, that by its light men once blind may see that way and follow it. His promises are as strong as steel, unyielding, impervious to de-

struction, and they know no opposition, for they are the Truth upon which God's whole structure of law is founded.

You can trust those promises. You can lean upon them with your full weight, and they will never under any circumstances whatever, fail you! What they promise is that "whatsoever ye shall ask in prayer, believing, ye shall receive."

"Whatsoever"!

There is no restriction imposed by God; why should any man impose them upon himself? There is no limit! This is God's word.

The Last Few Minutes

Mary Salinda Foster

Important, precious are the last few minutes
Before sleep comes, when mind drifts off through space
To wander past the walls of all things conscious
To hidden realms which thoughts can not displace.

Important? Why? Great wise men give this answer:
We take with us from sleeping hours each night
The power to build or to destroy our kingdom
With stored-up force of deep subconscious might.

Our trifling thoughts will seek out weak companions,
Our earnest hopes will hunt inspired kind,
While prayer, which lifts us to the superconscious,
Returns at dawn with strength and peace combined.

Thy Will Be Done

VAN SCOTEN

WHAT IS God's will for man? Does He will sickness, disease, death, war, pestilence, destruction, and the like; or does He want us to have all good and the perfection of His kingdom?

First let us consider the nature of God and what He stands for. God is Spirit, life, health, joy, peace, strength, love, abundance. God is good, and all that He has created is good. This being true, it would be hard for us to believe that He would will for us anything but good. Surely God wants each and every one of His children to manifest this good in every part of their life. He wills that we should express the highest in us. If we fail to do this, let us not blame God when things go all wrong and our prayers remain unanswered.

When I hear somebody say that poverty, sickness, and inharmony is God's will for me it always seems to me like an easy way of shifting all the blame for unanswered prayers onto God's shoulders. God wants to answer our prayers, but He can't when we stand in the way. Let us look within ourselves first and remove every sinful thought, every sinful act.

When Jesus prayed He said, "Thy will be done, as in heaven, so on earth." He knew that the perfect will of God is good and must eventually become manifest when man lets the Christ within him shine forth. We make our own heaven or hell right here on earth by the thoughts we think and the deeds we commit. Every inharmony in our life is the result of past sins. Each time we transgress the law we must suffer here and now,

not just on a last judgment day after death. Look about you at the trials and sufferings, the sickness and strife—are men not reaping the wages of sin now?

A friend said to me that she believed it was God's will for her to have a certain terrible disease because in the healing of it she had been brought closer to God. In a way this is true, because most of us wait until we are faced with sickness and threatened with disaster before we turn to God. These conditions come to us as a result of negative causes that we have created in our own life and that are not God's will for us. God wants us to come to Him in health and harmony and not wait until we are sick, before we seek Him. He does not send sickness and trials upon us just to make us come to Him. If we think it through, I am sure we shall see that God's will for us is health and harmony and that He can never send anything other than Himself to us in order to make us come to Him. He wants us to come willingly, not through force or other methods. Is it not true that we can serve God better in health than when burdened with sickness, or poverty, or grief and sorrow? How could these negative conditions be God's will?

Even though we may be burdened with an affliction we should never let it keep us down. God intended that we should express the talents that He has planted within each of us. We all know of persons who despite handicaps, through the expression of their talents, have won great fame and become noted in the world for their works. We must let nothing stand in our way that is likely to keep us from expressing the highest. Through the power of God within us we can do all things. However I cannot believe that it is God's will for these persons to be afflicted just so that God may

express Himself through them and perhaps appeal to our sympathy. God does work in and through us all, but I am sure we all agree that He can work to better advantage and accomplish more in a body that is free from and unhampered by disease and sickness.

The other day I heard a woman say, "Twice I have prayed for healing; once my prayers were answered and once they were not. The second time it was God's will for me not to be healed." Another friend said that it was God's will for her to have a terrible disease, but she knew that He would give her the strength to bear it. Do you think that either of these women really understood what God's will for His children is?

If it is God's will for us to be strong and whole, and we have agreed that it is, then why should we ask in prayer for Him to give us strength to bear something that we do not want, something that we know is not His will for us. Instead of asking God for strength to bear the negative, why not ask Him for strength to know and keep His law always in our heart? We do need strength to do right, to turn from the old negative thoughts and conditions about us. Let us place our strength in the right channel, through which only good will come forth.

In the case of a little child's passing on do we extend our sympathy by saying, "It is God's will"? Is it the will of the Father that one of these little ones should perish? Man will have to face death as long as he recognizes sin and death as a reality. God is life, and death has no part in God or the resurrected Christ. Jesus said: "I am the resurrection, and the life." "If a man keep my word, he shall never see death."

I too during long hours of the night have prayed for healing only to have my prayers remain unanswered.

But I have learned not to say that it must be God's will for me to be afflicted. Instead I have looked within myself and asked: What is there in me that is keeping me from receiving? What fear, worry, hate, criticism, resentment?

In reality God is the only presence and power in my life. All that is not of God is a false belief, a lie that I am believing. I must always keep my vision true to God and live at the center of my being, where only Christ dwells. It is there that I will find the answer to my prayers.

God is likely to be blamed for almost anything when things do not go as they should. Many times recently I have heard good Christian people say that the war is the will of God, that history is repeating itself even from Bible times. It is true that history does repeat itself in wars and will continue to do so as long as man sins and hates, but it is not the will of God that men should perish in war. They quote Jesus as believing in war when He said, "Think not that I came to send peace on the earth: I came not to send peace, but a sword."

How can anyone who loves God and understands His law think that He wants war. Surely it could never have been God's will to send His only-begotten Son on earth with a sword of war. God is love and peace, not hate and war.

Back of this verse which Jesus quoted there must be a deeper inner meaning. Every Truth student knows that the "sword" spoken of in the Bible stands for the "word of God." We find verses where are phrases like "flame of a sword," "the sword of my mouth," "out of his mouth proceedeth a sharp sword," "and their tongue a sharp sword," and "he hath made my

mouth like a sharp sword." Ephesians 6:17 has the "sword of the Spirit, which is the word of God." It is surprising to find how many times the word "sword" is used with the word mouth. From this we may form the conclusion that the "sword" does stand for the "word of God."

Let us now try to interpret the meaning. Jesus came not to bring peace but to bring the "word of God," for He knew that when we have the word of God, of good, in our heart, then we shall have peace also. Peace will come to us as the result of having God or good will in our life. When Jesus spoke of the "sword" He meant the "word of God," which is "sharper than any two-edged sword."

When war and error confront us, do we say it is God's way of punishing man? In the Bible what is termed the "wrath of God" may be interpreted as the "blessings of God." God is a loving Father, not a stern, angry judge who is waiting to mete out punishment for wrongdoing. The penalties we pay as the result of our sinful ways will turn out to be blessings in disguise if they lead us into the kingdom of God. The "wrath of God" is really the working out of the law. As we sow we must expect to reap. If our life is filled with good deeds and thoughts of life, health, love, joy, and abundance, we may expect a life full of blessings, but if we fill it with negation the "wrath" or outworking of the law of Being will be upon us. We reap the wages of our sins.

God is law, and we must obey the laws of God, of nature, of the universe. It does not make any difference who we are, saint or sinner, rich or poor, young or old, scholar or dullard; if we break the law we must pay the penalty and suffer. We are free beings and it

is our fault if we fail to keep His law. The whole law must be kept, because if we deviate from it in the slightest degree we may expect a comeback.

Through Christ our sins are forgiven. But what about the penalty we must pay? Can we do something to escape the penalty? Yes, through the law of forgiveness and prayer we can neutralize our mistakes until they are dissolved into nothingness. This is not a task to be taken lightly but one requiring much prayer and forgiveness on our part. "Be ye transformed by the renewing of your mind." We must be washed as white as snow and given a new name in Christ. Then the penalties for transgression are forgiven, washed away, and will be remembered no more.

Jesus prayed, "Not my will, but thine, be done." We too, like Jesus, must put aside our will if the will of God is to become manifest. Too often we like to dictate to God as to the way in which we want our prayers answered. When we trust in the will of God we can fearlessly "stand still" and let God work it out in His way. His way is the perfect way. If our prayers do not work out as we want them to, let us cease blaming God and look within ourselves for the answer to our unanswered prayers.

Unity students are taught to say, "Thy will be done in and through me." They can say it fearlessly, because they know beyond a doubt that God's will for them is the highest and best that there is of life, health, peace, joy, and abundance. God wants to give all good to His children. Why don't we let Him do it? Whose fault is it if we do not receive?

Come now, let us learn to pray in faith, saying, "Thy will be done," and rest fearlessly in the assurance that His will for us is perfection and all good.

The Bells Will Ring!

LUCY WATSON

THE BOYS OVERSEAS will tell you that what they long to come back to are the little things, a robin singing in an apple tree full of pink and white blossoms, a dirt road winding down a valley from a farmhouse, the smell of fresh bread in Mother's kitchen, an evening with neighbors, and a pitcher of lemonade on the side porch! These are the precious things. These are the peaceful things. These boys of ours know, as all the world will sometime learn, that peace is the only touchstone that will perform the miracle of changing men's misery into happiness, of transmuting the base into the fine.

Will peace ever come upon the earth again? It will come, never fear. As a matter of fact, it is already here, waiting; waiting in the darkness of a war-torn world! If that statement sounds like mere wishful thinking, please listen to this account of a young boy who, for want of a better name, I shall call the Peaceful Warrior —and that does not mean that he is not fighting for his country right now. He is in the thick of it.

One night a long time ago, as time is measured in these swiftly moving days, a little boy sat on a mountainside in his native Norway. All the day long he had been tending his father's sheep, the sole valuable possession of the family. The shadows lengthened, but the boy was so absorbed in making a rope harness for his new pet dog that he did not notice. All of a sudden he realized that the blackness of night was upon him and that he could not see the sheep; and he had no idea in which

direction to search. He just sat there with his arm around the new dog and peered into the darkness. The rugged mountains hemmed him in, and below him the valley looked like a bottomless pit. Fighting his rising panic, he began to call to the sheep. He would listen, then call again, hoping to hear the sound of the bells the sheep wore. But it was night and there was no answer.

During the sunlight hours the band of sheep had been easy enough to keep track of because of the little bells. Every time they moved their heads to eat, the bells jingled. But in the dark night and on the mountainside, away from the safety of the shelter to which they should have been led, some instinct told them to remain very quiet. There were wild animals that might prey upon them should they be discovered.

It seemed to the small boy that the night had never been so still, the mountains so frightening. Only the soughing of the wind and the tiny peeping of a bird broke the silence that stretched all around him. Never had he felt so helpless or so hopeless.

He was a herder, and it was his sole duty to bring his sheep in. Not only did he fear his father's wrath should he return home without the sheep, but he suffered from the knowledge that he had betrayed a sacred trust.

He stumbled around for some time, hoping against hope. His heart heavy, he knelt on the mountainside and prayed. The dog pressed against him in sympathy. He had prayed before, but not like this, putting his whole trust in the Lord. Only the Lord could understand and forgive. Only the Infinite could know.

When he had said amen he got to his feet. In telling me his story, he said, "Maybe you won't believe this, but the moment I finished my prayer I heard the sound

of bells, all the little bells ringing. I ran toward the sheep, and I was crying for joy!"

Of course he led them home safe and sound.

Later he said to me, "Wasn't it strange that I should have heard those bells almost at once? And wasn't it strange that all the sheep should have moved their heads only a little bit just then? It did not take much movement to make the bells ring—it was as if the hand of God had passed over them."

I said, "You have answered your own question. The hand of God did pass over them."

That is not the end of the story of the Peaceful Warrior. This young boy came to America and is fighting as an American in this war. During the Easter services this year he sat behind a machine gun. There was a lull in the battle while the chaplain read the Easter service with the loud-speakers turned toward the entrenched enemy. At the close of the service the chaplain said, "In the name of my soldiers I wish you all a happy Easter."

The young man said: "I felt again as I did as a small boy on the mountainside in the darkness. I prayed as I had prayed then, with all my heart and with all my soul. And I believed. I believed that if just for the brief space of an Easter message the guns could cease firing, they could cease for a longer period—someday forever."

As we all know, the battle went forward. But in those few minutes of time there had been peace where no peace had been before, where no peace had been thought possible. And note this. It was made possible not by a military victory but by men's thoughts of a risen Christ!

It was such a simple thing, so easily accomplished;

and the young man was as startled as he had been on hearing the bells of the sheep; as if, he said again, the hand of God had passed over all. Once more the miracle of peace had been performed, the miracle that always happens when men's minds meet the God-Mind, universal and everlasting in its love.

The young man sitting behind the machine gun at Easter told others of his experience on the mountainside during confidential visits that established the precious comradery of men facing danger together. In normal times his comrades might have laughed the story off, but now they had to believe. They had to believe that the bells will ring.

Of course they kidded him, and one youngster nicknamed him "Dingdong."

Two of these comrades were wounded recently but managed to crawl to a farmhouse. All day long they lay there without food and with only a little water that had been left in a cracked pitcher. They shouted and shouted, knowing that their own company could not be far away. However, nobody came.

They used their emergency kits, taking care of each other's wounds as best they could. They dozed. But in the darkness of the night they grew frightened, because there was a chance that the enemy was closing in, just as the mountains had seemed to close in on the small boy in Norway.

"I'm thinking of Dingdong," the younger soldier mused, "and of how scared he was on that mountain. I'm not on a mountain, but I'm scared."

"Funny how those bells rang when he prayed," the older man said.

The hours passed, the cold, dark hours. The two soldiers prayed silently at first, then they said the child-

hood prayers they had learned, for each other, and at last they joined in the Lord's Prayer.

Dawn began to break. The windows above them grew golden with sunrise. Through the door came the sound of voices. They shouted with all their might and main; they heard answering shouts.

Through the door stepped a khaki-clad figure, pistol drawn.

"What's going on here?"

The two wounded men talked at once, and a few minutes later they were being carried to an emergency station.

They came back to the States as instructors.

"There's one thing I'm going to teach along with skeet shooting," said the younger soldier, "and that is this: In the darkest night, when all the odds are against you, there is still hope if only you can pray."

The older man said, "I shall simply tell my men that the bells will ring. And they'll be bells of peace."

He did not say bells of victory, because his words might be misunderstood. It is true that we shall have to win military victories in order to win peace. So much has been said about winning the war and losing the peace that everybody is beginning to realize how fair and just—and generous our peace must be. But the peace must be the biggest victory of all.

One small boy's prayers made the bells ring on a bleak mountainside, and two soldiers' prayers made the bells ring for them, bringing them healing and happiness. If all of us will pray, wherever we are, for the peace of the world, who can measure the power of our combined prayers.

The boys overseas have more faith than many of us at home. Again and again we hear soldiers say, "There

are no atheists in foxholes" or "There are no atheists in the skies" or "There are no atheists in the military hospitals." All these boys have come close to God, and God has been close to them.

This generation of young men has such superb courage and splendid confidence that it sets an example for every person on the home front. One grandmother said to me, "All I can do is worry and pray."

"You cannot do both at the same time," I said. "For one nullifies the other. Prayer is turning to God in confidence, knowing that He will bring a full and perfect peace upon the earth."

But even God can work only through men. We are His instruments.

We shall keep faith. The robins will sing in the apple trees and the boys will walk on our peaceful country roads, because the bells will ring.

I Shall Believe in God

Winifred Lewis

Not while the sun still mounts the throne of day,
Not while I still am free to kneel and pray,
Not while the flower bravely lifts its head
Will I fear chaos caused by war. Instead
I think I shall be stronger from the sting,
Shall gain new wisdom, cherish everything
A little more that has been mine to hold.
Though worlds go mad with lust for blood and gold,
While there are flowers, sky, and greening earth,
I shall believe in God and man's rebirth!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 4, 1945

UNITY SUBJECT—*The Normal Expression of the Christ Consciousness.*

INTERNATIONAL SUBJECT—*Jesus' Estimate of Human Worth.*—Matt. 9:1, 9-13, 18-26.

1. And he entered into a boat, and crossed over, and came into his own city.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

18. While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19. And Jesus arose, and followed him, and *so did* his disciples.

20. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment.

21. For she said within herself, If I do but touch his garment, I shall be made whole.

22. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour.

23. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,

24. He said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.

25. But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose.

26. And the fame hereof went forth into all that land.

GOLDEN TEXT—*All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.*—Matt. 7:12.

SILENT PRAYER—*I express my understanding of God and my awareness of the divine in my daily life.*

From the time of His baptism Jesus gave Himself wholly to His ministry of teaching and healing. When the Gadarenes asked Him to depart from their borders He took ship and returned to Capernaum, which was His home after the imprisonment of John the Baptist.

A city represents a fixed state of consciousness. Capernaum ("covering of compassion") represents the abiding compassion and restoring power of Being. Jesus was conscious of the power of God to restore mankind to its divine heritage of health and wholeness. With this consciousness of divine power He had a compassionate desire to teach and to heal those who were so far from the way of Truth as to have no knowledge of its exist-

ence. When he returned to His own city therefore He continued to express the compassion that was and is an active part of the Christ nature.

After healing a man who had palsy Jesus called Matthew to be one of His disciples. The name Matthew means "gift of Jehovah." The inner realm had greater attraction for this tax collector than the realm of material wealth and power, and he obeyed the call. Matthew was probably well-to-do, for most tax collectors or publicans were. He had a wide circle of friends or associates, and at the dinner that he gave to Jesus in celebration of his becoming a disciple these "publicans and sinners came and sat down with Jesus and his disciples." To the Jews a tax collector was a sinner because such an official usually extorted from the people more than was justly due from them as taxes. To Jesus the tax collectors and others holding office under the Romans were morally sick people in need of help. "They that are whole have no need of a physician, but they that are sick."

The honest, just, merciful, and faithful have no pressing need of anyone to lead them into the path of Truth. They are already on this path, with freedom to express their convictions and achieve their mission according to the intensity and constancy of their desire. Those who are not on it and have no means of getting back to the right path need a guide or leader.

Before the other faculties can be organized or do effective work the will must be enlisted in the cause of Truth. The apostle Matthew also respresents the will. That Matthew added much to the effectiveness of the disciples' work with Jesus is proved by the first Gospel, which is called by his name and which may be his work. When we get the will in line with Truth we can

do what we make up our mind to do.

To the leper who asked His help Jesus said, "I will; be thou made clean." The will was in evidence in the healing of Jairus's daughter. The disciples accompanied Jesus to the house where the child had just died. Until the woman touched the hem of His robe He was unaware of her presence, but He immediately said to her, "Daughter, be of good cheer." He was always willing to heal or to help. That was His work.

Until we are willing to trust our faith it makes little impression in our life. As we will to put it consciously in God and give the Devil (the personal adversary) our doubts we find our realization becoming more satisfactory. The reversal of this process is the customary one.

Jesus commonly referred to death as a falling asleep. He did not recognize in it the inevitable finality that it has come to have in the race thought. Yet even the race consciousness is beginning to come to His view, for Russian scientists for several years have been restoring to life temporarily those who have met death by violence.

We look forward longingly to sleep, for we have faith that we shall awaken from it refreshed in mind and body. But the race mind fears the sounder sleep of death and has no faith that it can be broken.

A scientist not long ago stated that a time is coming when one hundred and thirty years will not be an unusual age, that numbers of people will reach it in full strength and vigor. A recent newspaper item told of a man who had celebrated his one hundredth anniversary by receiving a raise in salary, and who looked forward to more years of usefulness. Our thoughts about death are subject to modification. We can learn to assert the power of the Christ mind and deal with it accordingly.

All sorrowful ideas of human inability to cope with death are to be cleared from mind. Jesus put out of the house all who wept and wailed and created a tumult, and taking with Him only the parents of the child, together with Peter (faith), James (judgment), and John (love), went in and said to the child, "Damsel, I say unto thee, Arise." We too are learning to exercise dominion over life simply and trustingly.

QUESTIONS

1. What is the significance of Jesus' return to His own city (Capernaum)?
2. What is the constructive attitude to take toward "sinners"?
3. Does the will contribute much or little to the work of the other faculties?
4. Can we will to use our faith according to the divine law?
5. What should be our attitude toward the idea of death?

Lesson 6, February 11, 1945

UNITY SUBJECT—*Receiving and Giving Service.*

INTERNATIONAL SUBJECT—*Triumphant Service.*—Matt. 10:1, 5-8; 11:1, 25-30.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

5. These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

1. And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

SILENT PRAYER—*I share my good with others in the same measure in which I receive.*

Our latent possibilities are indicated in this lesson on the sending forth of the disciples to teach, heal, and usher in the kingdom of heaven. After He had taught them all that they needed to know in preparation for the work, Jesus sent them out by twos to practice the same ministrations that He had already performed perfectly.

We may feel unequal to doing the work of the Christ, and in our personal or sense self we are without doubt unequal to it. Nevertheless we must make a beginning, and we have within ourselves the initial equipment. We may feel that the equipment is inadequate for so gigantic an undertaking, but the truth is that we have all received more lavishly than we have ever thought of

giving. Our tendency is to refrain from using our inner gifts, just as we refrain from using our fine linens, laying them away in a drawer against some special occasion instead of enjoying them every day. We are to use what we have, for without use there is no increase. We shall never be able to heal the sick with spiritual means until we put our heart and soul into the effort. Until we are able to do the lesser work of healing we need not undertake the greater work of raising the dead.

We may apply these instructions of Jesus to our inner life and make this a purely metaphysical lesson. Jesus applied them practically. He meant His disciples to do the actual work of healing the sick, cleansing the lepers, raising the dead, and casting out demons. The need was actual and urgent, the supply by no means too plentiful. The world has waited long for the power of the word to be put forth. It has waited long for the I AM to enter into its own. The harvest is always plenteous. It is time the laborers were plenteous also.

But though we may make a beginning in the work of healing the sick and helping others to follow the law of life, we shall not make much progress until we follow up our efforts with I AM power. We must realize the Christ at the center of our being directing all our efforts. Jesus, when He had sent forth His disciples to the "lost sheep of the house of Israel" or forgotten powers of the real self, followed up their efforts by Himself teaching and preaching in the cities through which they had but just passed. We need to realize the instant availability of the I AM for our every need. It disciplines the faculties and establishes them in right relation to one another. With the faculties educated and trained we do not find it necessary to center all our thought on the will, for example, or on our faith. We act as a whole, and

our whole being is brought into disciplined service to our ideal of Truth.

The specific work of the faculties is first of all in the individual consciousness. We can train our thoughts to express Truth instinctively. We can cast out unreal, untrue ways of thinking and refuse to entertain them again. The right reaction of the faculties is on the individual. We are not to use our will on another, but in our own mind we are to will life, health, and wholeness for one and all and know that it is so established. Likewise with the other faculties. "Hast thou faith? have *it* to thyself before God." Strength, judgment, imagination, zeal, wisdom, love, all move from within outward.

As individuals enlarge the boundaries of their consciousness to the scope of the universal they are able to do for others the work that others should do for themselves, but that from lack of knowledge and training they cannot do. "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*." In the consciousness of the universal all are one, and the I AM reveals to each of us the truth that life is divine and that we, its exponents, are all one in essence. We may combine our strength, wisdom, love, and faith in Christ to do the work that no one unaided can do.

The burden of the life that is separated from consciousness of the Christ is more than anyone can gladly bear. When the Christ is not with us the joy goes out of life. In the Christ consciousness the burden not only lightens; it disappears, and we have rest and ease of mind as we do our daily work.

QUESTIONS

1. What does the sending out of the disciples by Jesus indicate to us?

2. When we wish to give as we have received, what gifts do we call into operation?
3. Why is I AM power essential to our progress in healing the sick and doing the other works of the Christ?
4. Is the I AM instantly available to us in case of need?
5. What desirable result follows the training and disciplining of the faculties?
6. What lightens the burden of life for us?

Lesson 7, February 18, 1945

UNITY SUBJECT—*Developing Our Latent Wealth.*

INTERNATIONAL SUBJECT—*The Supreme Treasure.* —Matt. 13:44-46; 14:13-21.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

13. Now when Jesus heard *it,* he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof,* they followed him on foot from the cities.

14. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

15. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

16. But Jesus said unto them, They have no need to go away; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. And he said, Bring them hither to me.

19. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and

looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

20. And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.

21. And they that did eat were about five thousand men, besides women and children.

GOLDEN TEXT—*Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.*—James 1:17.

SILENT PRAYER—*As I dwell in thought on the kingdom of peace and joy within me, both these gifts increase in my consciousness.*

The kingdom of heaven is the realm of mind where the causes lie that bring forth effects in the outer life. Jesus laid stress on the power of thought, and it is nowhere else so evident that the divine law of increase takes effect as in the mind.

The parable of the pearl of great price that a merchant so coveted that he sold all that he had in order to get possession of it, is a picture of the thought life on a higher level than what we have known before. When we realize a higher level of consciousness and gain a desire to attain it we give up all lower ideals and all thought habits that conflict with this higher realm. We put ourselves in harmony with the thoughts that lead us up in preference to the thoughts that lower our morale or our daily trend of thinking and living.

The treasure hidden in the field does not increase in value but remains constant. Nevertheless it is worth selling all that one has in order to possess it, for this hidden treasure is the inner nature of Truth. The merchant kept his discovery to himself until he could gather

together all that he had and purchase the field. No easy "finders-keepers" philosophy here. Truth must be bought with all that we have.

The mind and spirit of man are treasures out of the universal life hidden in the body of man. By developing them aright man gains access to the kingdom of Truth and understands life. He who once surmises the depth and richness of his inner endowment is willing to give up everything that he before prized of worldly or material worth rather than fail to possess himself of this inner wealth.

Some persons spend their time in trying to escape from their thoughts. This cannot be done with safety, for some thoughts, especially those which concern our well-being, follow us wherever we go. Sooner or later we must recognize them and do something about them. Thoughts of life and health are entitled to the solid substance of our attention. We feed thoughts with ideas that are true and that in addition to being true have enough interest to hold our attention. Weak, negative, "sick" thoughts must be healed with the ministry of the Christ idea. The I AM undertakes this work in and for us and for others in whom we are interested.

The speaking of the word of health and strength to every state of thought and feeling that is below standard in time brings us up to standard in that respect. It takes patience to transform negative, hurtful thought habits into constructive, health-building habits, but the time could not be spent to better advantage.

To have food for thought is to be sustained by vital, wholesome ideas. We can call forth our inner spiritual resources to nourish our mental life. By speaking the word of Truth in full faith and expectation that universal Mind responds to every call we open our mind to

it, and its ideas impinge on our consciousness. To speak the word with no expectation that it will take effect is to reap the result of faithlessness. We must believe first, and our faith must take form in thoughts and words. These in turn are expressed in our life and affairs as conditions of health, wholeness, satisfaction, energy, and well-being in general. Mental acumen and physical health may be built up by the same method.

The loaves represent the senses that have taken form or become substance in consciousness; for example, feeling, tasting, smelling, hearing, and seeing. The fishes are ideas not yet in manifestation. Fish always represent ideas not yet brought into visibility.

By declaring the senses to be spiritual and by speaking to each of them the word of the I AM we multiply their capacity and through their increase give a sustaining vigor and vitality to the whole organism. This is done through the word of the I AM reinforced by the realization of its spiritual capacity. We cannot by our own power bring about this increase, but we can recognize the realm of Mind as real and actual and know that we of right belong in it; we can improve our thought habits by cultivating more exalted ideas, and as we thus look up to heaven and bless and break and give the loaves to our disciples, all our thoughts are fed with divine manna, and there is an abundance left over.

QUESTIONS

1. What is the kingdom of heaven that is at hand?
2. What is the "pearl of great price" in the kingdom of Mind, and why can we not possess it by right of discovery without further effort on our part?
3. Through what treasure, hidden in the physical body, do we gain access to the nature of Truth?
4. How are thoughts "fed" and properly sustained?
5. How are the senses developed in true ways?

Lesson 8, February 25, 1945

UNITY SUBJECT—*The Divine Expressed.*

INTERNATIONAL SUBJECT—*Jesus, the Son of God.* —Matt. 16:13-17; 17:1-8.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

1. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:

2. And he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.

3. And behold, there appeared unto them Moses and Elijah talking with him.

4. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

5. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them and said, Arise, and be not afraid.

8. And lifting up their eyes, they saw no one, save Jesus only.

GOLDEN TEXT—*Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.*—Matt. 10:32.

SILENT PRAYER—*I am a son of God in so far as I express the divine nature in my thoughts, words, and works.*

Our knowledge of other peoples and races is increasing during the present war. At least one of the heathen nations involved holds the belief that its people are all divinely born—sons of the sea-god. Another aggressor nation, now officially non-Christian, claims that its people are a race of supermen. In varying degree all men feel that they share the divine nature, but not all know in what the divine nature consists.

Before we lay claim to divine sonship it behooves us to examine the grounds of our belief and make sure that it is well founded. Jesus instructed His disciples to let their light shine before men, not that men might gaze at the light, as infants do when given an opportunity, but that men might see their good works and glorify God. The "light" that we are to let shine is that of understanding and good will, for it is in these two that good work can be done for mankind.

The Christ is the "only begotten Son" of God, the ideal man in the mind of God. The "Son of man" is this ideal man or God's idea of man in expression. Jesus Christ, who understood His relation to Being, called Himself both Son of God and Son of man, recognizing Himself as the Son of the living God or Divine Spirit. The "living God" is life itself lived divinely.

At physical birth everyone becomes a man or a member of the race. This generic classification holds true of him until the second birth, when a man becomes con-

cious of his Godlike nature and potentialities. He then ecomes a "Son of man," by which is meant that he is et apart from or is something more than mere physical xpression. The second birth marks an evolution into piritual possibilities. As a man sees these possibilities nd makes an effort to realize them he is no longer a nere man; he is a "Son of man." When the possibilities re realized and completed he becomes a son of God.

In accounting for excellencies that he does not unerstand the race man lacks a standard of judgment. Not only does he lack a standard of judgment; his unerstanding of reality also is faulty. He cannot explain esus Christ: "Some *say* John the Baptist; some, Elijah; nd others, Jeremiah, or one of the prophets." John he Baptist was one of Jesus' contemporaries, and at this ime had not been long dead. How his spirit could have ntered into Jesus, making a different person of Him, the atural man does not attempt to explain. Jesus could ave been Elijah, Jeremiah, or one of the other prophets nly by virtue of reincarnation. Elijah had already been eincarnated in the person of John the Baptist.

The glory that the Son of God experienced through he habitual exaltation of life and thought is exemlified to us in the Transfiguration. We do not know whether this or a similar experience was repeated in the ife of Jesus at other times when He was alone on the nountain praying. It is possible that He was accustomed o be transfigured during solitary prayer and that He ook Peter, James, and John with Him on this occasion o show them what real prayer is and what it does.

Prayer brings about an exaltation of mind and soul ccompanied by a rapid radiation of mental energy. When faith (Peter), spiritual discrimination or judgnent (James), and love (John) are present in prayer,

the uplifted soul electrifies the body, and the aura surrounding it (the raiment) shines with glistening whiteness. "Everything that is made manifest is light."

Jesus called the Transfiguration a "vision." Whether the three disciples beheld His glory through ordinary objective sight or through an understanding that transcended their ordinary powers, an access of understanding that He had willed them to possess for the moment, is immaterial. We know that the mental exaltation resulting from communion with God in prayer brings light, and light is a symbol of wisdom and understanding. To be one with the Father, with omniscience, through prayer is a goal more to be desired than any temporary illumination of the body from within.

The appearing of Moses and Elijah (the Law and the Prophets) represents two other processes through which transfiguration may take place. Moses represents the evolutionary process of nature, through which there is a slow upward trend of all things. Elijah represents spiritual discernment of Truth, which enables us to change conditions rapidly on the mental plane and later work them out in substance. Faith would lead us to give a separate "tabernacle" or substance envelope to each of the three, but the voice out of the cloud calls us to give our allegiance to the Son: "Hear ye him."

We do well to exalt faith, judgment, and love in our consciousness even though they may not assimilate Truth perfectly. If the cloud or veil is on the understanding and not on the heart it will lift in due time and reveal the Christ only.

QUESTIONS

1. Is the innate divinity of man a belief widely held?
2. What is the nature of the "light" that we are to let shine before men?

3. Jesus applied to Himself both terms, "Son of man" and "Son of God." Are the two alike in meaning or diverse?
4. Why cannot the race or sense mind understand the Christ?
5. What brought about the Transfiguration?
6. What is the greatest good that can be realized through prayer?
7. What is the significance of Moses and Elijah in the Transfiguration?

ASSURANCE

Ralph Meserve

I will be confident;
I will be strong.
Christ is my refuge;
He is my song.

He healeth my body,
Restoreth my soul;
The touch of His garment
Maketh me whole.

I will walk softly,
Giving Him praise,
Softly before Him
All of my days.

Nothing can harm me;
No evil thing.
Christ is my comforter;
He is my king.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I KNOW THAT I would not be here were it not for Unity. A doctor I went to about fifteen years ago told my sister recently that when I went to him he wouldn't have given me a year to live and that it was no credit to him that I was alive, I had done it all myself. He should have said, "God did it." Thank you so very much, and God bless each one of you.—*J. M. A., California.*

INCLOSED IS a small love offering as an expression of my gratitude for your many past favors, especially your prayers about my baby son.

On May 16 about three in the morning my baby, screaming and moaning, woke up my mother and me. He had had a high fever the night before as well as the night he woke us up. We didn't know what to do, as it seemed we had tried everything, when suddenly the thought occurred to me that if we could get in touch with Silent Unity the baby would get well. The idea came that perhaps it would be possible to telephone, which we did, and you started to pray with us immediately. My mother told me to go back to bed, as I had to work the next day, and she

vould hold the baby and sit in the rocking chair and epeat the thoughts you had given her when she called.

The following morning my mother told me that vithin an hour the baby's fever had left entirely, and ne had stopped moaning and gasping half an hour after the phone call. To me this was a perfect answer o your prayers, and it is a great comfort to know that ve can call you in times of trouble.—*C. M. A., California.*

He Shall Have Abundance

INCLOSED is a money order for the amount of the savings in my last prosperity bank. Please accept it as a ove offering to do with as you feel is best. I know you nave a better knowledge as to the use of it for Unity's work, God's work, than I.

At the time my last prosperity-bank drill was finshed I had a special little problem that I was tempted o write to you about. But I decided it was time for me o try to use Truth for myself to settle a problem, without always running to you for your help (which you always give so willingly). So I have held up the sending just so I might wait until I could write and tell you hat I had made this particular demonstration, and I nave. God is indeed good, sometimes I have great difficulty in letting myself realize just how good; for I seem o hold to old beliefs at the first sign of troubles or burdens.

My problem was one of resentment and inharmony n my household. It is always difficult to have three generations living under one roof of course, and the situation here had reached a very disagreeable stage. Finally I decided that I couldn't expect anyone else to

change—no matter how certain I was they were in the wrong—but that I must ask God to change me. It was a difficult thing to do—for me. But I did, and as God helped me to be more understanding of the others, miraculously they seemed to change too. God is indeed wiser than His children seem to be.—*Mrs. A. G., California.*

My Help Cometh from Jehovah

I WANT to thank you again for such a good friend as UNITY. It seems when things are hardest and the road ahead so uncertain I turn to my UNITY, and there I find a story or a verse that helps and lifts me out of my troubles. I wouldn't be without it in these trying days. I only hope and pray that war will be over soon and everyone will have peace and happiness and plenty of food and clothing all over the world.—*Mrs. J. Y., Washington.*

I HASTEN to renew my subscription for UNITY magazine. It's a wonderful help in every time of need. I have been a subscriber for nearly twenty years and could not feel happy or contented without its teaching and the wonderful stories and affirmations it always contains. It is my refuge in everyday life, and I pass it on to everyone that I feel it will help.—*P. C., Iowa.*

I Am the Light

PLEASE find inclosed a love offering. I want you to know that you have helped me very much with your prayers. Will you continue to pray for me? I am thinking of making a change, but I don't know if it would be the

ight thing for me and another. Will you pray for me o do what is best, please. Through reading UNITY I have learned how to live and to be unselfish, to be olerant and kind, to see the good in people, and to like everybody and bless them. I used to be lonely and had ew friends; was weary and tired of life. Now everything has changed for me. I am sixty years old and my health is better than ever before. I feel young and interested in everybody and glad to be living. Life is sweet since I have learned to bless instead of criticize. have many good friends now. I do thank you for eaching me how to find the Christ. I bless you all. —*G. W., Kansas.*

WHERE would I be if Unity had not shown me the way o my heavenly Father and His beloved Son? I could not understand until I really worked with the Unity publications. I am not wise yet, but the light grows clearer and brighter every day and hour.—*Mrs. M. L. W., Maine.*

He Is My Refuge

SINCE writing you last, I have had many demonstrations of the effectiveness of prayer. When you first started ministering to me I was sick, downhearted, and discouraged. Your manual of prayer was a source of pleasure to me. I have learned the true way to pray, and as a result God has opened His storehouse to me, and I have been able to live comfortably, pay my honest debts, and change a shabby, uncomfortable home into one of comfort. Best of all, my health is better. I now rely upon God in everything. I accept Him as my all. —*Mrs. F. D. J., Mississippi.*

Silent UNITY

I claim the guidance of the Spirit of truth promised by Jesus, and my faith is serene and sure.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

ne following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

mingham—Harriet Price, 406 N 22

ARKANSAS

tle Rock—Mary Wayman, 117 E 15

ARIZONA

obe—Sarah Lightle, 117 E Oak

CALIFORNIA

hambra—Gertrude Hall, 100 N Garfield

kersfield—Della Shutts, 320 Bramer bldg

rkeley—Susanna Scott, 2401 Dwight

verly Hills—Ruth Rae, 242½ S Beverly

noga Park—Nannie Highnote, 20126 Strathern

mpton—May Butterworth, 210 S Chester

esno—Alice Stokes, 171 Blackstone

endale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South

llywood—Rose Schneider, 1162 N St Andrews

glewood—Maude Galpin, 226 E Spruce

ng Beach—Louise Newman, 935 E Broadway

s Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 315 S Hill

onrovia—Unity, 140 N Canyon blvd

Long Beach—May Butterworth, 5460 Pine

kland—Rose Emery, Ebell club; Alma Morse, 1433 Madison

sadena—William Stack, 60 N Mich

verside—Katherine Sweaney, 3614 Ninth

cramento—Naomi Anderson, IOOF hall

n Bernardino—Dr & Mrs H P Nicholls, 763 D St

n Diego—Marie Fleming, 1944 13th

n Francisco—Robert Hulbert, 126 Post

nta Cruz—Alice Hopkins, 151 Garfield

nta Monica—Mr & Mrs L L Hill, 528 Arizona

ft—Della Shutts, Savoy hotel

n Nuys—Mary Hider, 14416 Victory

hittier—Louise Newman, 410 S Greenleaf

COLORADO

nver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

idgeport—Helene Kersten, 610 Fairfield

rtford—Harriet Gilbert, Brown Thomas bldg

w Haven—Bonnie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

ashington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith

Jacksonville—Mildred Weidler, 2038 Silver

Lakeland—Ida Decker, 270½ E Main

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, Ruby Wagner, 413 Grand Central

West Palm Beach—Fannye Treaster, Federal bldg

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 421 N Main

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland

Rockford—Bonnie Brown, Empire bldg

Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Indianapolis—Dale & Donna Newsum, 1514 Park

Kokomo—Lydia Simpson, 523 S Washington

Muncie—George Townsend, 506 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Lu Dora Be Vier, 72½ N Saginaw
Redford—Lu Dora Be Vier, 17311 Westbrook
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagar, Babcock b

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N
Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA
Binghamton—Carol Gillespie, Arling hotel
Brooklyn—Ella Pomeroy, 3 Albee
Buffalo—Lillian Matthews, 271 Delawa
Elmira—Unity, 312 Lake
Flushing—Adele Woodruff, 135-42 40
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W Crichton Boatwright, 500 5 ave; Jo phine Seimon, 400 E 59; John Coulso 1 E 57; Courtenay Johnson (col) 2 7th ave; Nanna Sutton (col) 137 110
Rochester—Elise Rosenburg, 29 Gil
Roslyn Heights—Adele Woodruff, Mineola
Syracuse—Mae Lundahl, Onondaga ho
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralph O'Day, 34 High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th N
Cincinnati—Margaret Norwood, Mason Temple, 5th and Broadway; Ef Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, H tel Cleveland
Columbus—William Quinn, 50 W 5
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bl
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl Ba bldg
Wellington—Margaret Jones, 419 Courtlan
Youngstown—Everett St John, Home S & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Midwe bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bl
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Bo
Philadelphia—Margaret Feldt, St Jame hotel
Pittsburgh—Edward Robinson, 233 Olive

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisc
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bld
Corpus Christi—Wallace Tooke, Medica Professional Bldg

Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 1/1 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

"My Job —What It Means to Me" is the title of a series of articles (each by a different author) which will appear in *Good Business* during the coming months.

•

Adrianne Bushnell admits in her true-experience story in *Progress* that she was jealous. The story is entitled "Keep the Heart Right," and shows how the author replaced thoughts of jealousy, resentment, and dislike with thoughts in harmony with Truth, thus bringing happiness back into her life.

•

In collecting materials for the nation-wide scrap drive, George came into possession of a metal box with two jumping frogs that he was tempted to retain for his own enjoyment. What induced him to relinquish this unique and desirable toy makes a very impressive lesson in honesty for *Wee Wisdom* readers. The story is by Bernice Morgan Bryant and is entitled "Every Little Bit Counts."

•

The Lenten message to *Daily Word* readers is entitled "Teach Us to Pray" and explains the importance of praying aright and consecrating oneself to Spirit in order to lay hold of spiritual qualities, which will release one from old limitations.

•

"Keep Your Balance" is the title of Sheldon Shepard's article in February 3 *Weekly Unity*, in which he presents a splendid Truth lesson by drawing an interesting comparison between successful Truth living and successful participation in boxing.

Teach Us to Pray

BY CHARLES AND CORA FILLMORE

To show their fellow men how to pray effectively and understandingly, Charles and Cora Fillmore have written *Teach Us to Pray,* a book replete with the highest illumination they have received upon the subject of prayer. They explain the fallacies of praying to a God in the skies, a God vindictive and separate from man; they declare that instead of talking to God as though He were a third person we should talk to Him face to face. "To Jesus," the Fillmores write, "the God presence was an abiding flame, a flame of life, of life everlasting that He felt in every cell and fiber of His being, making Him more and more alive, cleansing and purifying until He became every whit perfect."

Teach Us to Pray contains thirty-six chapters, each one providing the earnest seeker of Truth with a new soul experience. It presents a wealth of instruction in spiritual matters, many suggestions for periods of meditation and devotion, and a great many powerful affirmations that cover various human needs. The book concludes with the feature, "Six-Day Prayer Treatments."

(Bound in green cloth, *Teach Us to Pray* is priced at $1; in flexible binding, at $2.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Trut
Letters of Myrtle Fillmor
Master Class Lesson
New Ways to Solve Old Problem
Whatsoever Ye Shall As
Working with Go

(The books listed above are $1 each in cloth; $2 in flexible binding

Finding the Christ	*Russian*	$ .2
Lessons in Truth	*Russian, Spanish, Dutch*	1.0
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.2
The Mental Equivalent	*Russian*	.2
Unity's Statement of Faith		.1

On Healing

Christian Healing	flexible $2; cloth	1.0
Divine Remedies		.5
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.0
You Can Be Healed	flexible $2; cloth	1.0

For the Home

Meatless Meals	cloth	1.5
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.5
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Great Helper, The *French, English*	.10	The Mental Equivalent	.10
		Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

"We have all probably heard the expression 'He is a die-hard.' I too am a die-hard. I am dying hard to the belief in both good and evil," writes Helen Douglas Fligh in March Unity *in her article "I Believe in God, the Good." Mrs. Fligh describes her own transition from former religious beliefs to a belief in accord with the Unity teachings, and her article will help you if you are likewise meeting this experience.*

Lenten Program: A Spiritual Event on the Unity Calendar

The Unity Lenten program announced elsewhere in this magazine is one of three important spiritual events in the Unity calendar. These are:

1. Lessons in Truth Week (second week in September), at which time Unity students study *Lessons in Truth* thus gaining in understanding.

2. The Lenten program, providing for the devotional study of the book *Teach Us to Pray* with the aid of a carefully prepared study guide. This program points the way to the scientific practice of prayer and full realization of the presence of God, and constitutes a constructive observance of Lent.

3. The Truth demonstration program scheduled for May and June is welcomed by all Truth students who wish to continue to demonstrate the good they recognize to be theirs and theirs alone.

While many students follow the Unity calendar of spiritual events in the order given, one may begin with any of the three. The Lenten season of devotion and consecration is a splendid time to begin participating in these Unity events, and *Teach Us to Pray* is just the book to inspire anyone to seek his highest good.

West Coast Unity Training School

Christ Church, Unity, Los Angeles, California, is conducting a Unity training school during the winter months. Courses are offered for beginners and advanced students. The second term will begin February 12 and con-

tinue through March 9. The third term will begin March 12 and continue through April 13. Teachers for the third and last term will be: Mary Gladys Adams, Rose A. Schneider, Louise C. Newman, Francis J. Gable, Norma Knight Jones, and Ernest C. Wilson. For further information you are invited to write to Christ Church, Unity, 635 South Manhattan Place, Los Angeles, California.

If there is anybody that you feel you should love and that you find it hard not to hate, try doing something for him—something real, such as you would want somebody else to do for you. It works wonders in you! —*Gardner Hunting; Working with God.*

Navy Chaplain Praises Silent-70

A navy chaplain to whom Silent-70 has sent free Unity literature for distribution writes: "Many fine words of appreciation have come into our office in regard to Unity literature. Silent-70 certainly is achieving remarkable success in supplying booklets and pamphlets, as well as prayer and affirmation cards, which are in great demand from a chaplain. Among my men *Holy Bread, The Golden Key,* and *The Mental Equivalent* have been most popular. As you know, I am personally interested in Unity and feel that

there are no better publications offered to our men than those we receive from you."

Through the Silent-70 Department Unity publications are distributed free to army camps, libraries, hospitals, prisons, industrial homes, orphanages, homes for the aged, and schools for the blind.

The work and ministry of Silent-70 is maintained by loyal friends who send love offerings for this worthy purpose.

A Wonderful Little Paper

A friend in Ontario, Canada, writes: "I want to order *Weekly Unity* for another year. It is a wonderful little paper—like a faithful, guiding friend coming each week to make life freer and happier."

British Soldier Likes Progress

From England comes this letter from the father of a nineteen-year-old soldier in the British army: "My son has asked me to renew *Progress* for him. He was called up to service a few months ago. I know that his reading your magazine has been a great directive power through his teen-age years. He has the recent copies of *Progress* with him in camp, and asks that

all copies be forwarded to him as soon as they arrive. His mother and I express our thanks to the editors and others responsible for the publishing of *Progress*. It is a vast influence for good in this country."

El Sembrador *Welcomed in Chile*

From an enthusiastic Chilean's letter we have extracted the following comment about *El Sembrador:* "I am writing to thank you for the magazine *El Sembrador*. It has been a great help to me. The prayers of each issue lead me through

the day, and I find my faith getting stronger every day. My future lies clearly before me, and I know that the highest good will be manifested in me."

El Sembrador (the sower) is the Unity magazine for Spanish-speaking people. It is issued quarterly and without cost to all who are interested in the Unity message in Spanish. The current issue will be sent to anyone upon request. Anyone who desires to receive *El Sembrador* regularly may do so by asking that his name and address be placed on the *El Sembrador* mailing list.

(A feature of *El Sembrador* is a series of daily lessons that have proved especially helpful to its readers.)

Source of Living Water

"Your teachings are a source of living water," writes a friend in New York. "Until I find a book more helpful than *Teach Us to Pray* I am

rereading it every month. It is always new to me because I discover something I have overlooked before."

Daily Word
Her Teacher

From a friend in California comes this comment on *Daily Word*: "*Daily Word* has taught me that prayer brings demonstrations of the highest degree. It has shown me the way to a better life, better health, better success and happiness. I sincerely thank you for providing me with such helpful thoughts for the day."

A Protecting Prayer

A Protecting Prayer is the title of a new card that has been added to Unity's list of cards and pamphlets prepared especially for servicemen and their families. If you wish to help and encourage a loved one in the armed services with a Truth message, you are invited to send for this card as well as the other literature that has proved inspiring and helpful to thousands of men and women in service and their families.

Here is a list of servicemen's literature available without charge upon request:

Cards and Leaflets

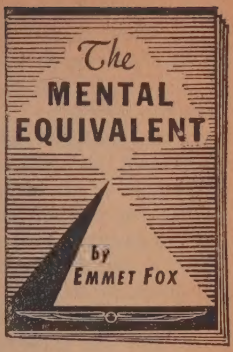
A Protecting Prayer
I Pray for You
For Thy Benediction
Prayer of Faith
Prayer for Protection
A Free Man's Prayer
Prayer for a Loved One
God Is with You

Pamphlets

Young Men in Uniform
His Protecting Spirit
The Ultimate Victory

God prospers us when we give the best that is in us and do all things unto Him, acknowledge Him in all our affairs. This is a sure way to success, and when success does come we should realize that it resulted from the work of Spirit in us, because we made ourselves channels through which the Christ mind could bring its ideas into manifestation. —*Charles Fillmore; Mysteries of Genesis.*

ou can help others with he Mental Equivalent



During one of Emmet Fox's visits to Unity headquarters he gave a series of lectures entitled "The Mental Equivalent." In these lectures he presented Truth in such a dynamic, positive manner that every Unity worker experienced a new zest for living and serving.

"These lectures should be published" was the unanimous opinion of all who heard them. WEEKLY UNITY published the lectures as a series of articles. Soon our subscribers began suggesting: "Couldn't you publish these articles in booklet form?"

When we announced that the series was available in booklet form (complete series in one booklet), we received a very gratifying response. Countless orders were for several copies, to be distributed to persons who knew little or nothing about Truth. Many subscribers now add this comment to each order: "And send me some more copies of The Mental Equivalent. I have found that it is a splendid way to introduce the Unity teachings to my friends."

The Mental Equivalent has been and continues to be a real help to thousands of persons in demonstrating success in their affairs. The price is 10 cents a copy, or twelve copies for $1. At this price you can order several copies and thus help send the Truth message into the lives of others. A convenient mailing envelope (requiring only 1 cent postage) is inclosed with each booklet.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Have You Tried a Prosperity Bank?

Many persons have found the Prosperity Bank drill a mos interesting and illuminating experience.

The Bank itself is just a simple folding box, but when yo use it according to instructions you will find that it helps yo increase your faith in God as being truly the source of you unfailing supply.

As you cultivate faith in God by the daily practice of th Bank drill you will come to understand better the practica application of the promise made by Jesus Christ: "All things whatsoever ye shall ask in prayer, believing, ye shall receive.

In connection with the Prosperity Bank drill you may sen UNITY for a year to three persons who you think woul appreciate receiving it. Fill out the following form, giving thei names and addresses. A Bank will be sent to you with instruc tions, and the subscriptions will be entered at once. As yo use the drill Silent Unity will pray with you.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wit me for a successful demonstration. I will use the drill seven weeks an save $3 for the three *Unity* magazine subscriptions (one year each listed below:

Name .....

Street .....

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Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

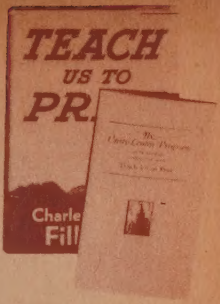
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-2-

Announcing

The Unity Lenten Program of Devotion and Study



DURING THE LENTEN SEASON, February 14 to April 1, you have the exceptional opportunity of uniting with other Unity students all over the country in a special program designed to help you realize added blessings in your life.

You can increase your blessings and your understanding of God through prayer and the study of the spiritual principles taught by Jesus Christ. The foundation of Unity's Lenten program is the book

TEACH US TO PRAY by Charles and Cora Fillmore. Written after many years of practical teaching and healing, this book is a masterpiece on the subject of prayer. You will find in TEACH US TO PRAY not only what prayer is but how to use it effectively to gain health, prosperity, and happiness.

The Unity Lenten Program

As a guide in your Lenten devotions Unity offers you the newly revised booklet *The Unity Lenten Program.* It consists of a constructive assignment for daily reading in the book TEACH US TO PRAY. The entire book is systematically covered in the pre-Easter period.

To observe Lent the Unity way you need only provide yourself with a copy of TEACH US TO PRAY and of *The Unity Lenten Program.* The booklet will be sent free with each order of TEACH US TO PRAY. If you already have your copy of the book, the booklet will be sent to you free upon request.

ORDER EARLY

Lent begins Wednesday, February 14. To make sure you have your copy of TEACH US TO PRAY and *The Unity Lenten Program* on hand, order now. Bound in green cloth, TEACH US TO PRAY is priced at $1; in flexible binding, at $2.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

What Is Prayer?

Mabel Hatton Marks

What is prayer?
Not merely patterned form
Of word or thought or attitude,
A something set apart
For contrite or beseeching mood
In time of stress and storm;
Prayer is attunement of the heart
To God; a daily, hourly living
In harmony with Him
And in His service, vital, warm,
For human good,
Until our heart shall grow aware
That not by asking but by giving
Can our own cup fill to the brim
And life itself become a prayer.

UNITY